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promote it likewise by circulating the volumes of the Society, and obtaining subscribers to its periodical. Every person who reads this article, and possesses the requisite qualifications, for either an Agent or Colporteur, is requested to consider himself personally invited to become one, and to write me in relation to terms, etc., at the place before named, and every one who cannot enter the service of the Society himself, is requested to call the attention of others who may, to the matter.

But we cannot depend entirely upon those who make the promotion of the cause a specialty. We must have the active co-operation of Christians generally, and especially of Christian Ministers, "Ambassadors of the Prince of Peace." We hope that many of them will preach on this cause as on the other parts of the Gospel, and shall be glad to furnish them with documents to aid them in doing so.

Those who cannot give their services to the cause of Peace, can enjoy the privilege, and discharge the duty of giving their money. To establish depositories of Peace publications, to scatter all over the West the tracts and volumes of the Society, to sustain agents and colporteurs, and promote the cause of Peace in other ways, will require a large expenditure; and men should give as liberally to *prevent*, in this way, a rebellion, as they would to suppress one, if it had broken out, or minister to the comfort of its victims.

As we cannot at present reach, by personal application, one in a hundred of those who may like to give, we invite *all* who read this appeal to send their gifts by mail to the officers of the Society in Boston and Chicago. We appeal especially to those who are in the habit of contributing liberally to other benevolent objects. War is the greatest obstacle in the way of these objects, and Peace is their best friend; so that by promoting this cause, we shall promote every other good one. We ask our friends to remember, also, that while Bible, Tract and Missionary Societies are sustained by millions of contributors, the Peace cause, being less generally known and favored, must be supported by comparatively few. Hence the contributions of those who *do* give, should be *large*. And yours, generous reader, is needed *now*, when we are just commencing these extensive operations at the West. We have devised them without a dollar to begin with, believing that the friends of humanity and of God would furnish the means for their prosecution.

Of the terms of membership in the Society, \$2.00 constitutes an Annual Member; \$20.00 a Life Member, and \$50.00 a Life Director. Annual Members are entitled to receive the *Advocate of Peace* free for one year, or as long as they continue their membership, and life members and directors to the same during life. Those whose contributions are less than \$2.00, and those who do not give anything, are invited to subscribe for the *Advocate*, and send the price (\$1.50 per annum,) to the undersigned, or to Rev. GEORGE C. BECKWITH, the Secretary of the Society, at No. 40 Winter Street, Boston. We want to have this journal read in every family, and shall be much obliged to per-

sons who receive this number, if they will not only subscribe for it themselves, but persuade others to do so, and send the names and money as already suggested.

AMASA LORD.

CHICAGO, February, 1869.

WHAT THE NEED OF WAR?

There is no need of war, except what comes from wrong modes of reasoning on the subject; yet it seems very generally taken for granted, without reason, that nations cannot, even if they were ever so much disposed, avert war in every case. So forsooth they must keep themselves continually armed to the teeth in self-defence! It will, we fear, be long before they will in fact avoid all war; but there are ways in which they might, if they would, do so with moral certainty, in nearly, if not quite every case. A right public opinion would soon find a way for the settlement of national disputes without a resort to the sword; and we propose specific means, or substitutes far more likely than the sword to secure all the legitimate ends of war. Controversies, whether between individuals or communities, can be settled only in one of two ways—by amicable agreement between the parties, or by reference to a third party as umpire. Hence our substitutes for war would be the following:—

I. *NEGOTIATION*, by which the parties adjust their own difficulties. This method is by far the best of all; and, if nations or their rulers would always keep their passions under the control of reason; if they would discard the illusions of national honor, abstain from all committals in the way of menace or defiance, and wait patiently till mutual forbearance and concession should be really exhausted in vain, they could hardly fail in any case to secure a peaceful adjustment.

II. *SOME FORM OF REFERENCE*. Of these we specify and emphasize three—*Mediation, Arbitration, a Congress of Nations*.

If the parties cannot, or will not agree between themselves, they must, either before or after fighting, refer the points in controversy to umpires in one of the following ways: *Mediation*, when a third party, friendly to both, interposes with the offer of its services as mediator. Such services they are bound in courtesy to accept; and this simple expedient, frequently employed of late, has in nearly every case sufficed to prevent a threatened appeal to arms.

2. *Arbitration*, where the parties unite in submitting the matter in dispute to the decision of umpires. This has been for ages an occasional expedient; but we wish to make it a permanent substitute for war. We urge nations to stipulate expressly for this in their treaties, hence termed *Stipulated Arbitration*; and just as soon as it shall become, as it may in time, the usage of all nations, the whole war-system will gradually pass, like the judicial combats of a former age, into entire and perpetual disuse.

3. *A Congress of Nations*, however, would be the best of all substitutes for war as a permanent system. We cannot

now describe this scheme in full; but it will be designed to provide in its code and its courts essentially the same means of peaceful justice for nations that every civilized society has provided for individuals and minor communities.

Here are expedients enough, if only used in season and aright, to supersede war, and secure all its legitimate ends as a measure of justice or security, with far greater certainty and satisfaction. Just as soon as public sentiment on the subject shall be sufficiently christianized, this *will* be done.

The chief question, then, is whether such a public opinion can be created throughout Christendom. And on this point can there be any doubt? In our own country, for example, there is in the hands of professed Christians alone, or under their control, an amount of moral power amply sufficient to secure, ere long, such a result. In proof of this we might multiply on every side facts without number; but take this single one, as an index to what is possible in all Christian lands, that besides millions of Catholics, we have nearly, if not quite, four million members in our Protestant churches. How vast an amount is here of moral power! Were these professed Christians, with all their pulpits, and presses, and seminaries of learning, and other means of ubiquitous influence, to unite in a resolute, determined purpose to recast public opinion on this subject in the mold of the Gospel, can any one doubt that they would in time, if not very soon, be successful in putting the custom of War under perpetual ban? Assuredly they can if they *will*; and when the subject is duly brought and kept before them, in its vast importance, and manifold bearings on the world's welfare not only for this life, but for the life to come, can we doubt that they *actually will*? It is ours to enlighten them on the subject; and we bespeak their favorable attention to the facts and arguments we bring before them.

RELiance OF THE PEACE CAUSE ON CHRISTIAN MINISTERS.—It started in this country with them, and has ever looked very much to them for countenance and support. The cause is eminently their own, no other enterprise of reform or benevolence more so; and in every view, we have a right to presume that, as preachers of the gospel of Peace, and ambassadors of the Prince of Peace, they will deem it alike their duty and their privilege to aid us in this very difficult and most important enterprise. They can, if they will, help us in numberless ways; and we trust that those in particular to whom this number of the *Advocate* is sent, will peruse with candor its contents, and respond, as far as they can, to its appeals for their co-operation.

THE GOSPEL AS BINDING ON NATIONS AS ON INDIVIDUALS.—One of the obstacles to the extinction of war is a sentiment which seems to be universally gone into, that the rules and promises of the gospel which apply to a single individual, do not apply to a nation of individuals. Just think of the mighty effect it would have on the politics of the world, were this sentiment to be practically deposed from its wonted authority over the counsels and doings of

nations, in their transactions with each other. If forbearance be the virtue of an individual, forbearance is also the virtue of a nation. If it be incumbent on men in honor to prefer each other, it is incumbent on the very largest societies of men, through the constituted organ of their government, to do the same. If it be the glory of a man to defer his anger, and to pass over a transgression, that nation mistakes its glory which is so feelingly alive to the slightest insult, and musters up its threats and its armaments upon the faintest shadow of a provocation. If it be the magnanimity of an injured man to abstain from vengeance, and if by so doing he heaps coals of fire upon the head of his enemy, then that is the magnanimous nation, which, recoiling from violence and from blood, will do no more than send its Christian embassy, and prefer its mild and impressive remonstrance; and that is the disgraced nation which will refuse the impressiveness of the moral appeal that has been made to it. — *Chalmers*.

HOW WOULD YOU TREAT REBELLION? — How as a Peace Society? We say, we would treat it as we would any other crime. Is it not a crime, a huge and terrible crime, such a concentration of crimes as to include nearly all others on a most gigantic scale? So the common sense of every age and clime seems to have decided; for we find the statute-books of all nations branding it as the very climax of all crime, and visiting it, at least threatening it, with the severest penalties.

But why do you ask how the *Peace Society* in particular would treat rebellion? It is not the business of the Peace Society to deal with crime in any of its forms. You might as well ask the Temperance, the Anti-Slavery, or any other Society, how *they* would act on the subject. Rebellion does not, any more than piracy, murder, or any other atrocious offense against society, come within its sphere. It is the business, not of the Peace or any other Society, but of government to deal with every species of crime. You do not ask us as peace-men, or members of the Peace Society, to take in hand the burglar or the incendiary, murder, piracy or mobs; and why should you ask us to say how we would treat rebels? The laws tell you how they *ought* to be treated; and if they were, like other criminals, visited uniformly, or a sufficient number of the leaders, with condign punishment, rebellions would doubtless be much less frequent, and fraught with much fewer evils.

Now, in the eye of law and common sense, rebels are as truly criminals as pirates or assassins. Nor can we see why they should not be so treated. Can any one tell us why they should not be? Their offense, whether judged by the law, by common sense, or the amount of evils it occasions, must be regarded as the climax and concentration of all crime. It is not, however, the province of the Peace Society to enact or enforce law, and still less to screen such wholesale offenses against society as rebellion from the punishment they so richly deserve. If any crime whatever deserves a gallows higher than Haman's, it surely must be that which stands before God and the universe reeking with the guilt of a million murders. Somebody must be held responsible in the last day for them all; but who?